

# STUDENT REVIEW

BRIGHAM YOUNG UNIVERSITY'S UNOFFICIAL MAGAZINE • AUGUST 31, 1990

## OPINION



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## SR Quiz

Answer the questions correctly and become eligible to win the prizes listed below. Prizes include free dinners at The Pie and *Student Review* T-shirts and Sweatshirts.

### Submission Deadline

**Saturday, August 25th.**

Name \_\_\_\_\_

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#1 The Student Advisory Council boss is \_\_\_\_\_  
(see page 3)

#2 An alternative to violence against apartheid is \_\_\_\_\_  
(see Opinion)

#3 True or False. Mormon religiosity increases with an increase in education.  
(see Focus)

#4 Which campus building is "your campus living room"?  
(see Campus Life)

#5 Leslie Norris and Alan Keele translated sonnets written by \_\_\_\_\_  
(see Arts & Leisure)

#6 True or False. The LDS Church provides Third World development aid.  
(see Religion)

#7 True or False. You can write for *Student Review*.  
(see page 16)

### Prizes:

Free Dinner Combos for Two from The Pie  
One: Zappi or 12" Pie w/ Spaghetti & Salad, Drinks  
One: Two 6" Sandwiches w/Soup, Salad, or Spaghetti, Drinks  
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### To Win you must:

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## STUDENT REVIEW

Volume IV • Number 31

Student Review is an independent student publication dedicated to serving Brigham Young University's campus community.

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### Staff Notes

Thanks to all those who gave me a hand during John A's week off. Julie, Eric, Jim.... Julie, my roommates thought you were gorgeous. Sleep tight, all you Morons.

— Paul



# A Note from m.e. Oates: Faith in Our Faith

**B**UT WHAT DOES GOD THINK?" A STUDENT asked in the middle of a class discussion on moral values in other cultures. The question stopped the class short. Some students giggled, thinking the question was trivial, others self-assuredly smiled thinking the answer was obvious. Some though, like the student who asked the question, realized that the answers to such probing questions are not always as simple as we would like.

Occasionally people in our church fear serious academic pursuit and discussion of topics related to faith and the Mormon experience. Using scriptures such as 2 Nephi 9:28 ("... their wisdom is foolishness") they justify criticism of "the wisdom of the world" and warn others that they might "think themselves out of the church." They feel that pursuing the gospel intellectually, or from an academic perspective, is inappropriate and cannot lead to a more faithful understanding. Keeping in mind that the gospel cannot be learned exclusively through either the intellect or the spirit, we must realize that both are needed to complement each other in the process of gaining faith. The spirit infuses the mind with light and understanding, and the intellect gives direction to and expands upon spiritual insight.

Inappropriately blaming wisdom and learning for causing faith to fail, is to misread the intent of the scriptures and to

fail to read further: "But to be learned is good if they hearken unto the counsels of God" (2 Nephi 9:29). Pride, or simply an overconfidence in one's wisdom—not knowledge itself—is the culprit. The error of intellectualism is the same error of spiritual dogmatism, for we assume that we have *all* relevant knowledge and no need for further understanding and wisdom from God. Avoiding an intellectual understanding of the gospel because it may weaken our faith is like refusing to touch money because the scriptures warn that wealth can lead to sin.

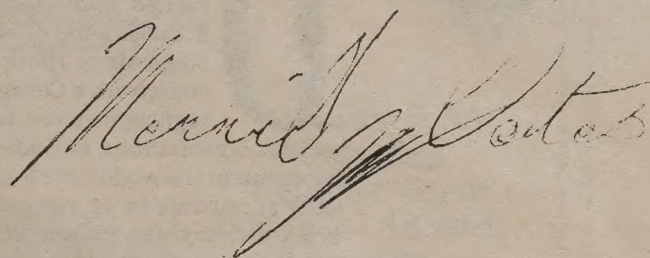
Modern scriptures provide numerous imperatives, such as Doctrine and Covenants 88, which assure us that God expects us to use all the resources we have at hand—including both intellect and spirit—to understand Him and His plan. There is indeed a connection between knowledge "of things both in heaven and in the earth" (D&C 88:79), and coming to "comprehend even God."

If we have faith in our Faith and believe that it is composed of eternal truths, then challenges and probing questions about our doctrine and history should be met head on. We should not hide behind a guise of simplistic "faith-promoting" interpretation or dogmatic absolutism, but should, as some of the best Mormon scholars have done, answer with confidence, honesty, and faith. Rather than fearing rational analysis of our faith, history, and social experience, we must beckon and encourage it. We always need to be wary of hasty

conclusions, be humble enough to continually reevaluate the evidence, and admit to the inherent limitations of human investigation. But in the end, I am sure that intellectual honesty will serve us better than fearful ignorance, as it allows for more adjustment and growth than does a dogmatism and finality which leaves off assuming that one has already arrived.

To know what God is thinking is not ever going to come quickly or easily, but the more we probe, the more questions we ask, and the deeper we search to find the questions we need to ask, the more likely we will find at least portions of the truth and Godly wisdom we believe to be there. We will find the divine that is immanent in us but which we have not yet gained the eyes to see, nor the ears to hear, for we yet "see through a glass darkly."

Yours, m.e. Oates,



## Health Insurance: The Student Advisory Council Gets Results

by Lanny M. Brown,  
BYUSA Exec. VP, Student Advisory Council

Following its motto—"influence through respect"—the three-year old Student Advisory Council has established itself as a viable organization that can respond to student concerns and gets results. Take, for instance, the BYU Student Health Plan premium hike dilemma.

When the informal announcement of premium hikes became public on Wednesday, July 18, and as soon as the Student Advisory Council became aware of the implications of the premium hike, the Council began holding meetings both with students and administrators to develop a proposal to take before the President's Council, a proposal which would seek to soften the severe implications of the premium hike.

To convince the President's Council that changes were necessary, SAC collected signatures, insurance data, and personal letters revealing the dilemma students with pre-existing conditions faced. Then, based on this student input, the SAC recommended to President Lee, Provost Bruce Hafen, and the other members of the President's Council that married students and single students with two or more dependents be allowed to pay their 1990-91 Student Health Plan premiums in monthly installments, rather than in a lump sum at the start of each semester. SAC's proposal was readily adopted by the President's Council. Additionally, short-term student loans at no interest are available to those who qualify. (For details, check with the Financial Aid Office, 141ASB, immediately.)

In their proposal, SAC also addressed the issue of "grandfathering," or carrying-over those who cannot escape the new policy because of medical conditions developed during the previous year. In accordance with SAC's proposal, the President's Council agreed to carrying-over "those students who have a pregnancy or other pre-existing condition, incurred while covered by the 1989-90 Student Health Plan, will be able to receive the benefits on which they have relied" (President's Council Statement, July 23, 1990). Those in this category will pay a "smaller increase than that previously announced, with the balance of the premium payments credited from other university funds."

Of course, there are many details to the insurance crisis that cannot be completely explained here. What's important now is to point out that BYU has an organization through which students can influence university policy. This organization is the Student Advisory Council.

So, whether your concerns are large or small—from health insurance hikes or cour-

see Insurance on page 15

### Dear Editor:

I am pleased that Gregory Scott made the effort to respond to my essay on exploitation. Mr. Scott is contributing to SR's objective of an open and honest dialogue on controversial issues. I encourage him (and everyone) to continue that effort.

I was disappointed, however, that Mr. Scott failed to note the obvious in his reasoning. His initial statement that "every atom of matter has a use" (including, as he argues later, human beings and gods) is the basic assumption of the power paradigm that I called into question. It is not a question of how people are used; it is the very assumption that people should be used that has been responsible for human suffering throughout history. The Gospel of Jesus Christ provides a clear alternative: stop using others, period.

Mr. Scott believes we exploit Christ and He exploits us. I offer a different approach: we submit to Christ, and he submits to us. I pity Mr. Scott's marriage experience if he believes a husband and wife use each other, rather than submitting to one another as the scriptures suggest. He has even rewritten the Golden Rule. I prefer the original.

Finally, capitalism is not "objective" in its definition of value. Value is defined by exploitative power, and as such is arbitrary and frequently destructive.

It is sadly ironic that Gregory Scott answers my critique of the logic and language of exploitation using that very same logic and language.

—Matthew Stannard,  
Provo

### Dear Editor:

Your July "Note from the Publisher" was a predictable and uninteresting whining page once again. It is entertaining to bash Geneva Steel since it is a popular, BYU-acceptable, pseudo-intellectual and easy way to pretend that one is informed on the issues that affect Utah County. Mr. Schulzke states that in his ideal Freedom Festival, he would have "celebration, music and fireworks," but "... there would be no place for ostentatious promotions by corporations like Geneva Steel."

Did Mr. Schulzke go to the stadium event? Did he see there a presentation, ostentatious or otherwise, by Geneva Steel? In fact, did he even hear Geneva's name mentioned during the event? No, he didn't, unless he went to a different stadium than I did. He couldn't have, since Geneva Steel did not even give any money to the event.

If he doesn't like Wayne Newton—and I agree with him there—he should call the Osmonds.

—Robyn Openshaw-Pay  
Orem

*I'm pleased that Ms. Openshaw-Pay would take the time to read and respond, and I suspect that we actually agree on the central issues. Anyone who dislikes Wayne Newton can't be all bad.*

*However, my article made but one brief reference to Geneva Steel, and so I suspect that it is Ms. Openshaw-Pay, not myself, who is preoccupied with that friendly neighborhood polluter. Geneva donated enough to the Freedom Festival to be named its general sponsor and be given an obsequious thank you by the Festival's organizers at the fireside Sunday night. The Geneva logo appeared with greater regularity and prominence in Freedom Festival literature than did any reference to Provo, the United States, or even freedom itself. If Geneva was, in fact, not mentioned at the "Stadium of Fire," then they deserve a refund. The warm, fuzzy feeling that comes from doing good anonymously was not what they were after.*

—Eric Schulzke



# Nonviolence and Racial Justice: A Plea to Mandela

by Mike Austin

*The basic question which confronts the world's oppressed is: How is the struggle against the forces of injustice to be waged? There are two possible answers. One is to resort to the all too prevalent method of physical violence and corroding hatred. The danger of this method is its futility. Violence solves no social problems; it only creates new and more complicated ones. . . . If the American Negro and other victims of oppression succumb to the temptation of using violence in the struggle for justice, unborn generations will live in a desolate night of bitterness, and their chief legacy will be an endless reign of chaos.*

—Rev. Martin Luther King Jr.  
“Nonviolence and Racial Justice”

**D**URING THE LAST MONTH, THE EDITORIAL PAGE OF *THE DAILY UNIVERSE* HAS carried two supposedly opposite opinions about Nelson Mandela's use of violence in the struggle against apartheid in South Africa. The first article, written by the president of the ultra-conservative College Americans, chastises Mandela for his willingness to resort to violence, stresses his ties to Marxist and socialist organizations, and advocates the type of “gradual reform” that the oppressed of the world have learned to spell N-E-V-E-R. The second article, a letter of response by an avowed liberal, seems diametrically opposed to the first, defending Mandela's noble ends, criticizing the conservative institutions responsible for South African apartheid, and invoking the holy specter of the American Revolution as an example of how violence is often necessary to overcome injustice.

While these two articles are fairly representative of the American “liberal” and “conservative” positions, their underlying assumptions illustrate how superficial the differences between these two positions really are. Both articles create a false dichotomy between violence and inaction, both ignore the spiritual nature of South Africa's problems, and both implicitly confirm the institutional attitudes that have been used to keep native South Africans in bondage for hundreds of years.

The primary error of both the liberal and the conservative positions is that neither seriously considers the possibility of direct nonviolent action. When interpreted correctly, the philosophy of nonviolent non-cooperation, as taught and practiced by spiritual leaders such as Gandhi, the Dalai Lama, and Martin Luther King, offers a tangible hope to the oppressed of any nation.

Nonviolence is an active, direct method of confronting the evil forces of oppression without descending to the level of the enemy. It is not passive acceptance of the status quo. Gandhi often said that, if cowardice was the only alternative to

violence, it would be better to fight. However, there is another option: direct nonviolent non-cooperation.

The basic principal of nonviolent resistance is that the institutions of oppression cannot function without the support of the oppressed. In a nation such as South Africa, where a minority of the people do most of the oppressing, the entire economic and social superstructure depends on the cooperation of disenfranchised citizens. Movement organizers must realize that the few who participate in violent demonstrations do not compensate for the many who, under the threat of physical or economic violence, feed the very mouth that bites them. By withdrawing their allegiance from the government and filling up the jail cells with civil disobedients, the Black majority of South Africa could drive the Pretoria government to the ground—and to the negotiating table—in a matter of days.

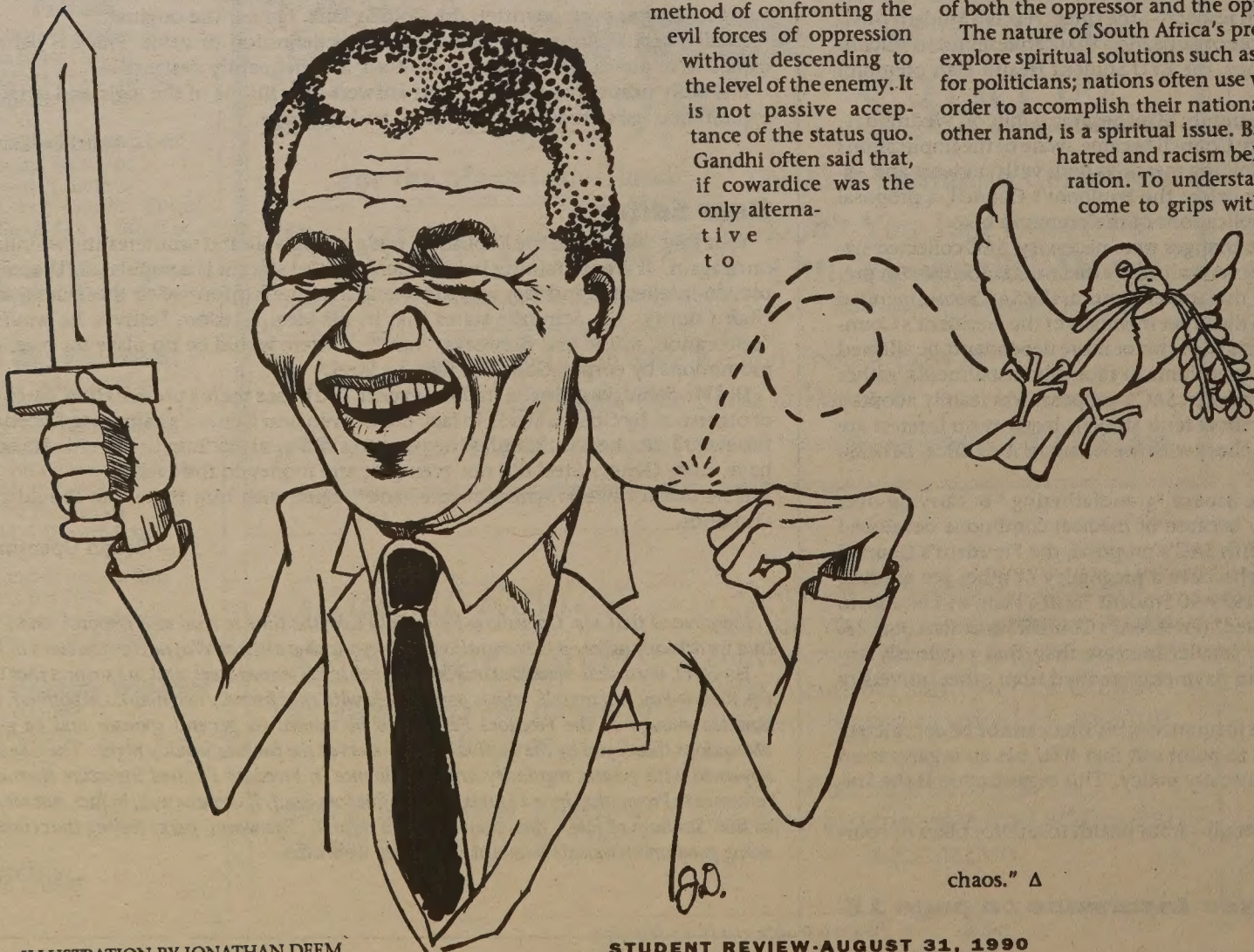
Such creative protest is not easy. The key factor is a united opposition. Together, the people of South Africa could throw off their oppressors without committing a single act of violence, but only if they were willing to accept the consequences—including imprisonment or even death—that come from nonviolent civil disobedience. Such penalties are certainly no worse than the consequences of violent demonstrations, however, and the potential gains are infinitely greater. Violent actions always bring violent reactions and reinforce the desire to oppress. Nonviolent resistance, on the other hand, puts pressure on unjust systems without offering any justification for violent reprisals. Those who use excessive force to put down nonviolent demonstrations must reveal themselves to the world as the lawless dictators that they are.

While nonviolence offers great practical possibilities for reform in South Africa, there is an even greater reason for black leaders considering it seriously: it is a morally pure alternative to violence. The greatest danger to the victims of oppression is not the loss of life that comes from failure, but the loss of soul that comes from imitating the oppressor. According to Rev. King, oppressed people should take great care that their means are as pure as their ends, lest they gain the whole world and lose their souls in the process. While violence is based on hate and is directed against a person, nonviolent resistance is based on love and focuses on the evil in a system. The disciple of nonviolence believes that evil systems victimize both those who are placed in a position to cause suffering as well as those who suffer. The true end of nonviolence, then, is the spiritual redemption of both the oppressor and the oppressed.

The nature of South Africa's problems are such that black leaders must explore spiritual solutions such as nonviolence. Violence, at best, is a tool for politicians; nations often use wars, rumors of wars, and revolutions in order to accomplish their national security objectives. Apartheid, on the other hand, is a spiritual issue. Basic political theory cannot explain the hatred and racism behind white South Africa's policy of separation. To understand it, one must transcend politics and come to grips with the very nature of evil. The greatest

spiritual leaders of this century have faced these problems head on and entered the political arena armed with love and moral truth; only then have they been able to lead their people to freedom.

Nelson Mandela has a large, devoted following at home and the support of leaders from around the world. Nobody in the history of South Africa's oppressed majority has ever been in a better position to launch a campaign of direct non-violent non-cooperation. Mandela's challenge, however, will be to transcend the conventional wisdom that suggests that he must either fight or wait. He has proven to be a skillful negotiator and a competent politician, and his leadership in the next few years may well determine whether the legacy of today's South Africa will be that of a free people and an independent nation or of “a desolate night of bitterness” and an “endless reign of



chaos.” Δ



# Secret Passions

by Jim Phipps

An open letter to the networks;  
Mssrs. Wright (NBC-TV), Murphy (ABC-TV), and Paley (CBS-TV),

You can guess what I'm about to ask. And, of course, you're right. I'm about to ask you not to air the evening soap "Secret Passions" on your networks. But I won't ask you not to air this show on the same grounds that the (rather smug) Concerned Women of America do. (They're the ones responsible for all of those little yellow boycott-ultimatum cards you've been getting.)

CWA thinks that homosexuality is perversion; and, no doubt for many it is. But, with a good deal of scientific research behind us and with a little imagination, I think it fair to assert that, in many cases, homosexuality is a biologically controlled orientation; or, perhaps I should condescend with those who condescend and say, "a biological affliction."

In any case, I don't think that talking about homosexuality as perversion can lead to much more than persecution of "the perverts" by the perverts (assuming that people who persecute other people are themselves perverts). So, I do not stand with CWA (or any other group that calls on putatively "Pro-Moral Americans" to persecute other people).

Instead, I ask you *not* to air "Secret Passions" on NBC, ABC, or CBS for the following reasons:

1. The clips of "Secret Passions" I saw on "Donahue" and in the news perpetuate present stereotypes of homosexuals as weak and whiny perverts. That is, upon viewing "Secret Passions," gay-haters will confirm their worst fears.

2. The production quality of "Secret Passions" is poor. From the clips, I get the impression that three guys—one with a camcorder, the other two with a bed, a bedroom somewhere, and an improvised script—got together one lazy Saturday afternoon and made a home movie. Surely, this isn't how it happened, but this is how it comes across.

3. The bedroom scene in the "Donahue" clips is not only vulgar and offensive, it's tacky. Yech. I spit three times. Why would anyone want to witness what follows?

(One guy gets off the other following intercourse, and quickly rolls away from his partner to the side of the bed. His partner reacts, feelings hurt.)

'Why, when we're finished making love, do you always move away from me so quickly? You act as if I'm diseased. Am I diseased or something?'

(The offending partner offers some unsatisfactory answer. Then the hurt partner continues.)

'You've heard of foreplay; what about afterplay?'

4. Public decency is at issue, not homo- or hetero- sexuality. I assume here that public decency is whatever the public says it is at a given time. For example, the public today (as expressed in law) generally defines as publicly indecent such things as nudity and sexual intercourse in public places, say, in shopping centers, in parks, on buses, in private vehicles on public roads. The airwaves are, I suggest, "public places." Therefore, behavior that the public defines as publicly indecent doesn't belong on the airwaves. I happen to believe that the bedroom behavior of "Secret Passions" falls well within this prohibition. (Of course, I invite you to apply this point freely to all of your programming, not just to "Secret Passions.")

5. Considering these points, I don't think "Secret Passions" will serve the best interests of the homosexual community, the viewing/consuming public, or, for that matter your networks—NBC, ABC, CBS.

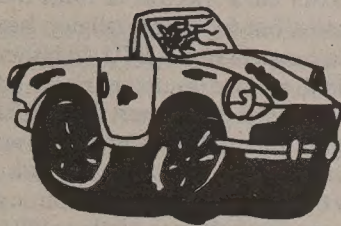
A suggestion: In your programming, try treating homosexuals in a way that would tend to help your viewers accept homosexuals as functioning members of society, as human beings—not just as sexual orientates of a particular kind. "Secret Passions" accomplishes just the opposite by focusing on homosexual orientates in bed only. What about the comedies and tragedies of their daily lives, their work, their platonic relationships, their human struggles to get by. Give the public characters, not caricatures.

Perhaps more service would be done to all involved if your normal programming included a number of homosexual roles roughly proportionate to the homosexual community's representation in the community at large (what? about 5 percent?). I think one or two homosexual cops in each cop show, another one or two in each soap, and one in every couple of sitcoms would be about right. I'm not looking for quotas—just fair and evenhanded representation.

Please respond, if you wish. Thank you. Δ

*Editor's note: If the activist in you feels like writing the Networks about "Secret Passions," or anything else for that matter, address yourself to these people (who are very lonely and in need of good pen pals): Robert Wright, President, NBC-TV, 30 Rockefeller Plaza, New York, NY 10112; Thomas Murphy, ABC-TV, 24 East 51st Street, New York, NY 10022; William Paley, Chair, CBS-TV, 524 West 57th Street, New York, NY 10019.*

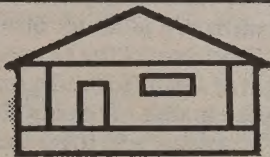
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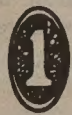
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# Religious Education at BYU

by John Armstrong and Merrill Oates

For some students religion classes are a nice break from the regular rigor of university classes, but for others religion has been the bane of their academic experience at BYU. In either case, every student is required to take fourteen hours of religion in order to graduate, so it is in the interest of all BYU students to understand what goes into the teaching of religion and what they can expect to get out of it. Religious education has gone through a turbulent past, but might now be well on its way to becoming one of the most influential experiences a student will have while at BYU.

## Past: The Bastion of Faith

"When Jeffrey Holland came here as the Dean of Religious Education in 1974, the outcry from a few of the religion faculty to Dean Holland was, 'Must we have people trained in the sewers of the East?'" says William Bradshaw, a professor of zoology who also teaches a section of the course "Doctrines of the Gospel". Not only was this response to the appointment of Dean Holland a reaction against having an outsider, it was also representative of the hostility some religion faculty felt towards academia. Bradshaw says there has been an attitude in the past that people trained in "the philosophies of men" are less capable of faith and should not teach religion courses. The implied mission of Religious Education then was to save the students from the rest of the University. Bradshaw insists, however, that "the mind is not an enemy to faith" and that religion classes should be something more than a glorified scripture chase.

Scripture chases are what LDS students became accustomed to in seminary. High School students who have to get out of bed at five every morning and sit through an hour of trivia have the hope that when they get to BYU things will be better. Bradshaw says these students are often disappointed. Improvement would be made if religious instruction were not just the defining and defending of LDS doctrine, but also an honest discussion of how this doctrine applies to the lives of young LDS. Teachers should grapple with student concerns instead of avoiding them. Bradshaw suggests that religion courses are among those that would benefit from increased academic rigor, including meaningful writing assignments.

## Present: Bridging the Gap

The traditional approach to religion and the hostile sentiments toward academia created a rift between Religious Education and the rest of the University. But many things have changed since 1974. Due to a University policy that all faculty should be engaged in research, many faculty, inside and outside of Religious Education, reconsidered their role

in the University community. Many faculty members hadn't been in the mainstream of research for years, and the thought of catching up was overwhelming. Other faculty members had never been through a research program and didn't know where to begin.

Religious Education was hit especially hard. Research had not been emphasized before the early 1980s, so Religious Education had to start from scratch. Other departments on campus were already part of larger communities in their fields. In these communities, faculty can find peers who have similar research interests and solicit their comments on research being done at BYU. Although there is a community of LDS scholars outside BYU, Jeffrey Holland had made it an unofficial policy that BYU religion faculty were not to participate in the two most popular publications in the field of Mormon studies: *Dialogue* and *Sunstone*. These two journals are Mormon scholarly publications which provide a forum for issues in the Church. Because there have been some articles published in *Dialogue* and *Sunstone* which have been critical of Church policies, Holland saw fit to black-list both of them. Even though some protested that Holland's policy of guilt by association was wrong, his opinion became an unwritten by-law which resulted in another blow to any hope of communicating with those outside BYU interested in Mormon studies.

In response to this dearth of publication in religion, the Religious Studies Center was formed by Dean Holland in 1975 as an outlet for the religion faculty's research. Religion professors then had some motivation to publish in-house articles. These articles could unashamedly express their author's LDS views, views not welcome in journals outside of Mormonism. Symposia were also started to act as a voice for religious research. "These symposia are an important vehicle for our creative work," says Robert Millet, chair of ancient scripture, "but there still is a need for more review and criticism."

Millet has been instrumental in promoting the amount of writing that comes out of the religion faculty. "But now," Millet says, "we have to slow it down and work on quality." Such an emphasis on quality should produce better scholarship. Along with a renewed emphasis on quality, some of the writing from the religion faculty will be aimed at non-scholar types. According to Larry Dahl, chair of Church history and doctrine, "Part of our business is to talk to pedestrians. We are not just scholars writing to scholars. We also try to produce well-crafted articles that are popular, using a style and vocabulary that appeals to a general Church audience."

Religious Education is developing resources to ensure an improved level of research quality. During the last several years, Monte Nyman and other religion faculty have held seminars during spring term for those outside of Religious Education wanting to teach the Book of Mormon.

Millet says that through these seminars, he has become acquainted with two hundred non-religion faculty members whom he can call on to teach classes or review papers. Using this resource of faculty from other departments, articles written by religion faculty can go through an interdisciplinary peer review before they are published. In addition to those who have attended the Book of Mormon seminar, the religion faculty should also feel comfortable calling on the large body of scholars at BYU who, in addition to their regular academic research, have spent considerable time researching Mormon history, anthropology, sociology, and philosophy.

According to Donald Cannon, acting Dean of Religious Education, "This peer review policy is essential to the improvement of religious scholarship at BYU."

## Goals of the Classroom

Having a faculty seminar for Book of Mormon teachers may be increasing the resource of faculty members to teach reli-

Chart 1

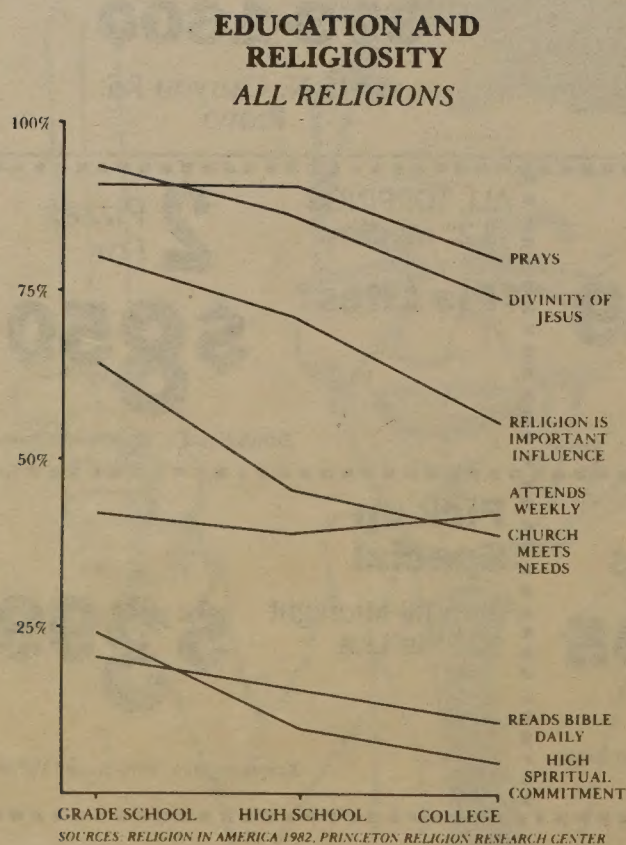
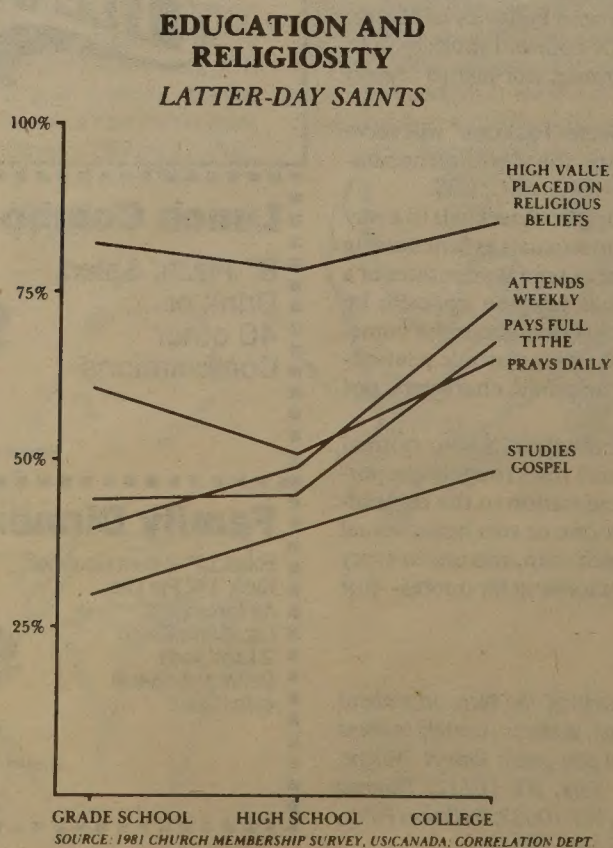


Chart 2







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faith can take place in the classroom."

James Faulconer, chair of philosophy, elaborated on what he thinks the goals of the classroom should be. "We should acquaint the students with the scriptures, which includes learning the facts about them, like names and dates. But, more importantly, we should learn to read and understand the scriptures." Faulconer pointed out that this means learning to think of the scriptures in new ways. He said that there are many teachers and students who resist this approach. "Teaching is not just relaying information," said Faulconer, "but a lot of students don't want to be taught a new way of thinking about scripture." He said that such an approach requires more emphasis on the text itself and learning how to use all resources available to the student. "Also," continued

see **Education** on page 15

# The Influence of Education on Mormon Religiosity

by **Merrill Oates**

**T**HE SCRIPTURE COMMANDS: "SEEK LEARNING BY STUDY AND ALSO BY faith," but Latter-day Saints may honestly wonder if study in the context of scientific empiricism and in the environment of academic evaluation can increase spiritual learning and faith, or if it might academics might actually deter faithful participation and belief in the Church.

Research conducted by BYU sociologist Stan Albrecht sought to answer this question, probing into the influence of education on religious practice. He asked the question: How does higher education influence religious conviction and activity?

Asking such a question of Mormons may be risky because the precedent is not encouraging. Among Americans in general, higher education leads to a decline in both religious participation and belief (see Chart #1 on previous page). Many with advanced education feel themselves above the social claims of religious participation and see the Biblical perspective as inconsequential. According to one researcher, education tends to erode the "poorly understood religious convictions so typical of American religion." The stereotype of the agnostic academic is not so distant from reality.

With this background, it is not surprising to find anti-intellectual sentiments held by some in the Church. Many feel that higher education is dangerous for believing Latter-day Saints and that we should be afraid of losing our best and brightest to the enticements of the wisdom of men.

Fortunately, Mormon history and the facts do *not* bear this out. Mormons have a tradition from their earliest years of establishing schools and pursuing knowledge. In addition to this they have strong scriptural injunctions to seek this understanding (see 2 Ne. 9:29; D&C 88:79; 93:36; 130:18-19 to list a few).

For Mormons, there is a positive relationship between education and religiosity for Mormons (see Chart #2 on previous page). Albrecht's research reveals that this runs contrary to national trends for all other Christian religions. As the level of education attained increases, weekly church attendance for Mormons jumps dramatically from 34% for those with only a grade school education to 80% for those with post-graduate experience. Other indicators such as the value placed on religious belief, frequency of prayer, payment of tithes, and gospel study also show correlating increases with advancement in one's level of education.

This research indicates that Mormons need not fear the disbelieving influences of higher education, but should rather feel confident that increased education correlates with increased participation in religious practice and belief. Δ

*The survey and research information contained in this article was presented at BYU's April 1988 Commencement Address, and in the 1989 Distinguished Faculty Lecture, both delivered by Stan Albrecht who is currently BYU's Academic Vice President. Albrecht's original research findings are presented in a 1984 article in Review of Religious Research, coauthored by Tim Heaton and titled, "Secularization, Higher Education and Religiosity."*

# Spring Book of Mormon Seminar

by **John Armstrong**

**F**OR THE PAST SEVERAL YEARS, RELIGIOUS EDUCATION HAS SPONSORED a seminar for non-religion faculty interested in teaching religion courses.

Monte Nyman, an Associate Dean of Religious Education, has headed up the Book of Mormon seminar during these years. The seminar is held every spring for six weeks, two hours a day, five days a week.

The faculty members who attend the seminar are nominated by each department chair and are then approved by their college dean and the Academic Vice President, Stan Albrecht. Although the Dean of Religious Education doesn't select the individuals on the list, he does reserve the right to turn down those who are known to teach false doctrine or who are simply not effective teachers. Nyman emphasized that such cases have been very few. When asked who decides what is false doctrine and what is not, Nyman said that the Dean and his associates follow general guidelines given to them by the Board of Trustees, but the specifics of each case are up to the Dean.

The reaction from those who have attended the seminar is overwhelmingly positive. Donald Wright, a professor of microbiology, said the seminar "was a very worthwhile experience. It was very helpful to get to know the full-time religion faculty." Wright said he could teach the Book of Mormon before the seminar, but afterwards he understood the

student's perspective better. When asked if he was encouraged during the seminar to bring insights into the Book of Mormon from his own discipline, Wright said, "I do not agree with the idea that the Book of Mormon needs to be interpreted within a language of a discipline. It needs to be interpreted in the language of God." Although he said there was no attempt to make each individual teach in the same way, he was of the opinion that "we keep trying to be individuals, but doctrinal interpretation is uniform. We should teach the scriptures the way the Savior would teach them."

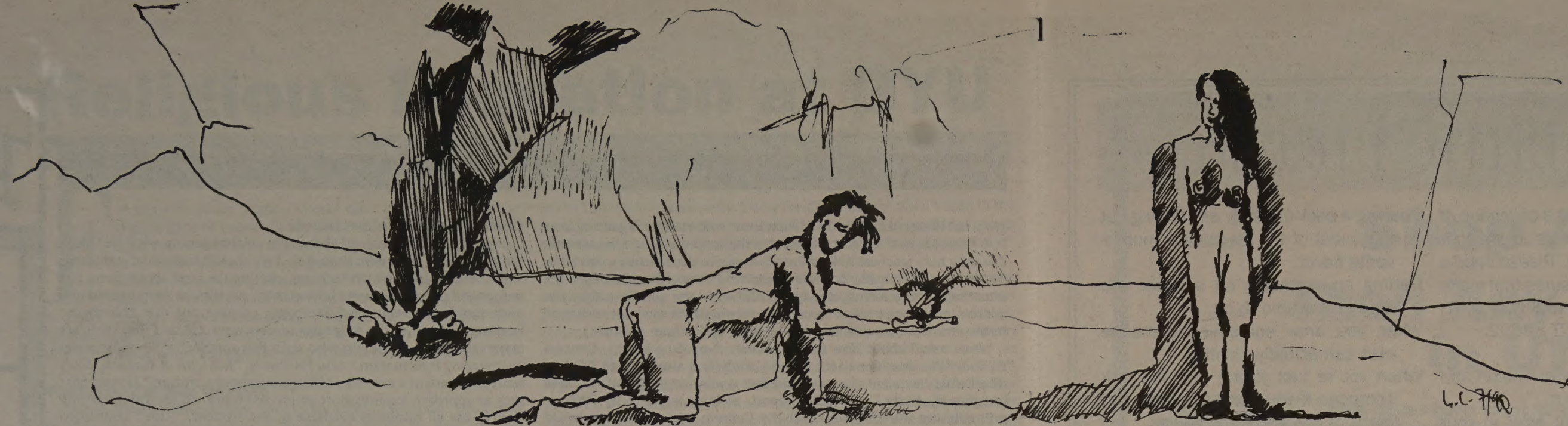
Bruce Brown, a professor of psychology, also spoke favorably of the seminar. He feels that he can teach the Book of Mormon with an enthusiasm that he didn't have before. "There is so much in the text itself," he said. Although those who taught the seminar did give him some extra resources to draw upon, he said that "when teaching a class, there is only enough time to cover what is written in the Book of Mormon."

According to Nyman, Jeffrey Holland pointed out the seminar's success by saying that the seminar was one of the best programs to unify the University. "Those who attend the seminar learn that we are not so narrow-minded," said Nyman, "and we learn that they are not so anti-religion." Δ









# How to Write a BYU Love Letter

by Bob Newell

**W**RITING A LOVE LETTER TO A FELLOW BYU STUDENT CAN BE VERY DIFFICULT if one is not familiar with the proper clichés, overused words and one liners that are necessary to make a good love letter into a BYU love letter. To help the less experienced or unlucky lovers at BYU I have composed the following BYU love letter. To use the letter, all one has to do is fill in the blanks with words from his own heart or use the hints I have supplied.

Hints: 1-Lover 2-eternal caring 3-write music 4-Be my other half! 5-your footprints 6-roll in the blood of your love 7-celestial heights 8-tingly 9-were thinking the same thing I was 10-wanted to melt 11-actually think I'm an OK person 12-individual 13-best 14-friend 15-companion 16-buddy 17-garden of bliss 18-are you 19-love you 20-it's a promise ring.

Dear (1) \_\_\_\_\_  
 Mere words cannot describe the (2) \_\_\_\_\_ I feel for you, but I cannot (3) \_\_\_\_\_ so this letter will have to do. Every fiber of my being yearns to call out, " (4) \_\_\_\_\_!" In my heart there are only (5) \_\_\_\_\_, and I hope that I am in your heart too so I can (6) \_\_\_\_\_. In my life you are a dream straight from (7) \_\_\_\_\_. That night when we drove by the temple I felt (8) \_\_\_\_\_ because I knew you (9) \_\_\_\_\_. I (10) \_\_\_\_\_ as I looked you in the eyes and said, "I love you. I love you. I really love you." I can't believe you (11) \_\_\_\_\_. You are a very "special (12) \_\_\_\_\_," and that is the (13) \_\_\_\_\_ thing you have going for you. You are my eternal (14) \_\_\_\_\_, my eternal (15) \_\_\_\_\_ and my eternal (16) \_\_\_\_\_. I don't know if you realize that you have made my life a (17) \_\_\_\_\_, but there's one thing I must let you know. You have made me a better me because you (18) \_\_\_\_\_.  
 I will forever (19) \_\_\_\_\_

(your name)  
 P.S. Remember the ring I gave you? Well, (20) \_\_\_\_\_.

Now for those of you who are coming out of a bad relationship and are not exactly in the position to be writing love letters but rather hate letters, simply fill in the blanks with the following lines and you have the perfect BYU hate letter.

Hate letter Hints: 1-Murderer of my heart 2-shear disgust 3-tear your eyes out 4-Your breath stinks and you kiss funny! 5-scar tissue 6-kick it until it stops beating 7-Elm street 8-terrified 9-wanted to go there with me 10-lied 11-fell for it 12-spirit 13-only 14-enemy 15-torture chamber 16-opponent 17-bad soap opera 18-are no longer around 19-seek revenge 20-it was a joke and I want it back. Δ

## TOP TWENTY

- |                                        |                                              |
|----------------------------------------|----------------------------------------------|
| 1. Plays at the Castle Theater         | 16. Italian wedding receptions               |
| 2. New condos for couples              | 17. Clearly Canadian                         |
| 3. Depeche Mode in concert             | 18. A steak and everything with cream cheese |
| 4. Watermelon                          | 19. Foreign missions opening up              |
| 5. "Cheers"                            | 20. Funny jokes                              |
| 6. Weekend road trips                  |                                              |
| 7. 72 hour kits                        |                                              |
| 8. Family reunions                     |                                              |
| 9. The Torch Restaurant                |                                              |
| 10. Mango shakes                       |                                              |
| 11. 42,000 missionaries                |                                              |
| 12. The Manti Pageant                  |                                              |
| 13. Gorbachev's reelection             |                                              |
| 14. Akbar and Jeff                     |                                              |
| 15. Classic BYU football games on KBYU |                                              |

### The Bottom Ten

Working on Friday nights, taxes, border disputes, suffocating whales, grades in religion classes, being struck by lightning, choice pencils, indefinitely checked out books, research, having to forfeit a softball game that you could have won.

## Eavesdropper

### Two girls outside the HBL library:

Girl one: Yuck, Provo has got to be the hottest place in the world.  
 Girl two: No it isn't. California is hotter because it's closer to the sun.

### Group of three in the CougarEat:

First girl: Have you ever wondered what a Love Shack is?  
 Guy: I always thought it was a brothel.  
 Second girl: Brothel? But isn't that how you make soup?

### Two guys on campus:

First guy: Why don't the traffic police ever wear guns?  
 Second guy: I think they are the ones who fail the target shooting test.

# Really Living on Campus

by Suzanne Buck

**T**HERE IS A RUMOR GOING AROUND ABOUT A HARDY BOHEMIAN WOMAN who, for reasons only she understands, spent a month living in the Harris Fine Arts Center. She pulled this off by dodging the night custodial crew and sleeping on piles of clothing in the costume room. Nobody seems to have all the details of her story straight, but the important thing here is the idea. Everybody secretly wants to beat the system, so the story keeps going around. Even if there isn't a grain of truth to it, people love a good tale. The rumor is achieving legendary status this way.

Now ask yourself these questions: Do you yearn for the free and easy lifestyle of a bag lady? Do you, in your heart of hearts, know you were not destined for life in a cubicle? Does legendary status appeal to you? If yes, heed my cry and take up residence on campus. Really on campus.

Consider for a moment the overwhelming advantages of real on campus living: no obnoxious roommates, no nosy landlords, no rent, no parking hassles, no crank calls, no junk mail, and guaranteed walking distance from everything. The advantages are endless. But perhaps your next question is, "Where on campus should I live?" To help you decide, I have outlined the advantages of a few campus hot spots.

First, of course, there is the HFAC. Our comrade, the HFAC dweller, was no fool. The place has a lot to offer. Think of radio and television broadcasts (alas, no MTV), plays, concerts, sculptures, drawings, paintings, musical instruments to use and abuse, a new wardrobe, and fairly decent sleeping arrangements. You will never lack entertainment, that's for sure.

Then there's the Kimball Tower. Young entrepreneurs (and terrorists) wanting to make some money off the system will recognize the commercial potential in the elevators. At the very least, you could jam the controls and hold a few professors hostage for some quick cash. The SWKT is also ideal for those who require a scenic view, and its best kept secret is a shower in the ladies room on the 11th floor. Don't ask me why it's there, just be thankful that you have a place to bathe. Bathing could also be done by skinny-dipping in the ASB fountain on moonlit nights. Really daring souls will call friends and make a party of it. Make enough noise, and an AP writer might just meander by, and presto! BYU makes national news again.

Next is the Wilkinson Center. All the signs say it's "your campus living room," so you might as well take them up on the offer. It's got all the comforts of home and then some: food, games, free phones, a bookstore, a barber shop, a flower shop, television, a really big fireplace, and nifty movies at the Varsity. You have assured anonymity in the Wilkinson Center. So many students, alumni, skaters, locals, tourists, and whatnots pass through it every day that nobody will notice that you live there.

The Eyring Science Center is good for inquiring minds. You can find out all sorts of wild things in there, including just what makes that big pendulum move and what world disasters would occur if you tried to stop it. There are a good number of vending machines, a planetarium, and the telescope in the dome.

Now as a word of warning, I would suggest some places not to live and their respective drawbacks.

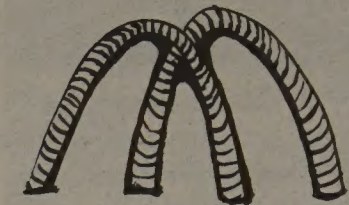
The ASB for obvious reasons is out. If they so much as catch you reading *Student Review* in there, they'll nail you to the wall for insubordination. The CTB also is a big no. It's too white and too stark. It looks incapable of supporting life.

The Bell Tower should be totally avoided. You'd wake up on every half-hour to the tune of "all is well, all is well." Besides, you might as well live in Deseret Tinkertoys because of all the walking you'll have to do to campus and back. The testing center is also out unless you are a really confirmed masochist.

I would strongly recommend against the library. Sure there are lots of books to read, people to socialize with, and you can play your music in the LRC, but think about it. Who wants to live in a place where food is considered an illegal substance. Besides, when it starts getting late and the Miami Vice music comes on, the place turns into a terror zone. You can't run; you can't hide.

Really living on campus isn't for everyone, particularly not social butterflies. If you really want to do this, you have to expect that your social life will take a beating. But take heart. It's a small price to pay for being a legend. Δ

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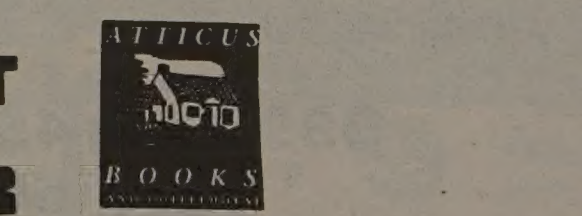
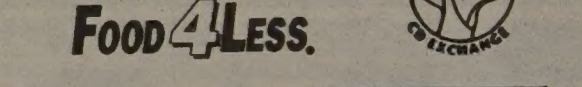
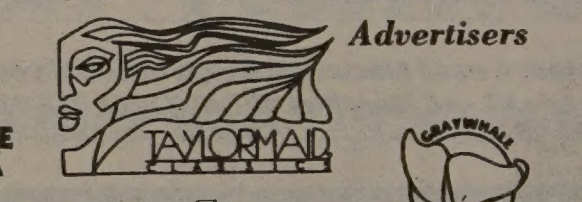
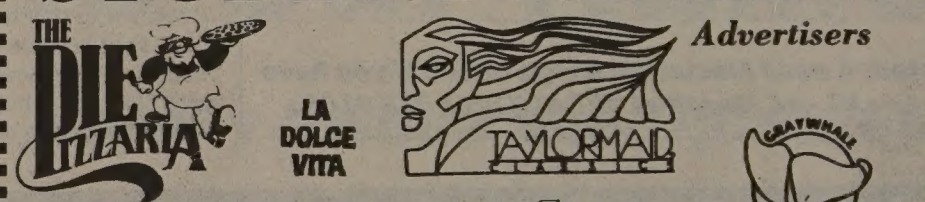
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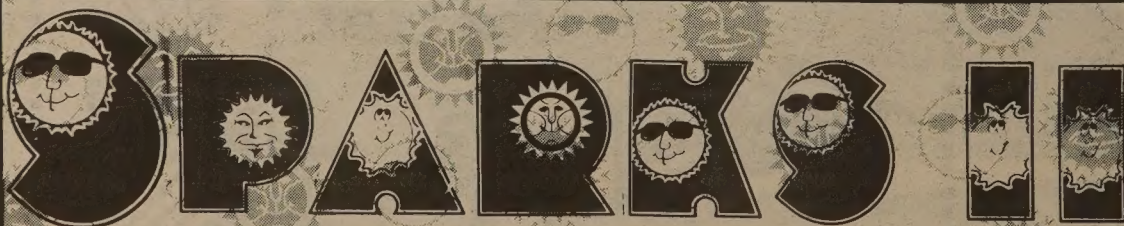
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Winning millions of dollars twice in one year.

When it's cold outside and you climb into a pile of clothes just out of the dryer.

When it's cold outside and you roll down the windows and turn the heater on at the same time.

Opening a pack of candy and finding out that most of the pieces are your favorite flavor.

Getting an extension on a paper you didn't have time to do.

When you draw something someone else can actually identify.

When you're just joking and you ask someone if you can have their last piece of pie, and they say yes.

When someone scratches your back in just the right place.

When you find an old, old pair of your pants and they're too big to wear.

When you open a can of fruit cocktail and there are three red cherries right on the top.

When the new *Student Review* issue comes out.

## Adventures in Dating

by Merrill Teemont

AFTER FOUR YEARS AT BYU, I HAVE EXPERIENCED A KALEIDOSCOPE OF DATING ADVENTURES. SOME OF THESE WERE pleasant, while I wish I could have forgotten others before they happened. In 1986 I was on a date in the library. At midnight, when the lights went out, I thought that perhaps the library was closing. But, because we were involved in deep conversation at the time, we ignored the loud speaker and the blaring music thinking that if the librarians really wanted us to leave, they would ask us in person. As it approached 1:30 am, we began to tire and decided to leave. We entered the main floor to leave and heard the alarm buzzing. Anxious to escape arrest, I suggested we make a break for the back door. Surprisingly, this was just where the policeman was waiting for us. He interrogated us thoroughly, asking for our names, weight, and other vital information. He then asked us what we were doing in the library after hours. I replied that we were looking for a magazine. For some reason he did not believe me and decided to frisk us. I asked him if he would mind if I sat on his car because my legs were tired. He said no, so I did. He informed us that he had been on the verge of going into the library to look for us and that we could have easily been shot because he didn't know what kind of people we were. I put his mind at rest when I told him that I had been a boy scout. After thirty minutes of harassment he let us go saying that we would probably get called into Standards that week. I took the whole incident as a big joke, but my date didn't.

Being prone to do stupid things as I sometimes am, I had one of my friends call her the next day and tell her he was from Standards and that she was to report to their office Monday morning at ten. My date and I had class together on Mondays from nine to eleven, so when she left at ten to go to Standards, I went out to tell her it was all a joke. She found no humor in it at all, and, in fact, she was rather irate. This incident was enough to cause her to reconsider our relationship.

I learned a lot from this date. I learned that some girls don't like to be busted by cops and turned in to Standards. Even more important, I learned that practical jokes are sometimes not as funny as they may appear, especially when they have the potential to offend people I care about. This girl is now married and lives in California. I'm still here at BYU trying to finish school and trying to stay out of trouble. Dating sure can be educational. Δ

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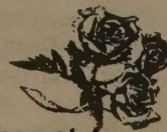
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# David Byrne and the World Beat

by Sharon McGovern

**W**HEN DAVID BYRNE RECORDED WITH TALKING HEADS, HE WOULD IMPROVISE LYRICS; singing, shouting, and wailing about nearby objects; repeating phrases and conversations he'd heard on the radio or in the studio; or supplying any words that suited the cadence of the music. Anything in Byrne's environment was likely to be transmogrified in his brain and find itself in a vaguely peculiar context as part of a Talking Heads song. Similarly, the Heads' music was a unique synthesis of New York funk and the band members' suburban sensibilities.

Later, Byrne became fascinated by African music, "not so much as a textual idea," he said, "but as a whole different way of organizing and listening to music." His work with Brian Eno, producer of the Heads' *Remain in Light* and collaborator on *My Life in the Bush of Ghosts*, especially reveal the African influence. But instead of adapting the music as Peter Gabriel and Paul Simon have, Byrne took it all in—and when it came out again, it was quite different.

The result of Byrne's flirtations with the music of Africa and other cultures has until recently been a sound only he seemed capable of producing. He was like a painter who depicted a variety of landscapes in an unmistakably personal style. The African rhythms Talking Heads utilized in *Remain in Light* have only a slight cultural reference—for the most part they sound like Talking Heads rhythms. Likewise, Byrne's experiments with Oriental and Caribbean music (on *The Last Emperor* soundtrack and "Papa Legba" from his film *True Stories*, respectively) transcend the music's origin because Byrne has personalized it, taken it away from standard cultural interpretations.

But in his most recent music, beginning with his song "Locode Amor" from the soundtrack of *Something Wild*, continuing through the delicate calypso style melodies in his incidental music for *Married to the Mob*, and ending with his album *Rei Momo*, Byrne seems to have lost the ability to make any culture's music his own. The Brazilian music he imitated seems to have consumed him, rather than the other way around. Though the songs on *Rei Momo* (many of which are collaborations with Brazilian artists) are memorable, they lack the sensibility that made Byrne's earlier work so unique. Even the lyrics are more linear and narratively styled. Furthermore, whereas African, Oriental, and Caribbean sounds are relatively novel in the world of popular music, the Brazilian influence has been around for decades.

David Byrne's latest efforts have been two compilation albums: *Brazil Classics 1: Beleza Tropical* and *Brazil Classics 2: O Samba*. In his *Rei Momo* Tour, he was accompanied by Brazilian singer Margaretha Menezies. Though his efforts to bring Brazilian music into the American consciousness are laudable, his own music pales slightly in comparison. When Menezies sang Brazilian staples from her album *Ellegibo Manco Island* during the *Rei Momo* concert, she was able to give them an authenticity and authority Byrne did not possess. Though the concert was consistently energetic, Byrne was able to make it deliriously entertaining only when he sang the Talking Heads songs "Psycho Killer," "Burning Down the House," and "Papa Legba."

Byrne has said, "I think things—music, lyrics, or images—are most exciting when you can't quite get a handle on them." For most of his career, Byrne has produced great excitement. But his most recent work is all too easy to get a handle on. We have yet to see whether one of popular music's most imaginative forces will go back to using foreign palettes to paint the wonderfully original music, lyrics, and images of which he is capable. Δ

## Porcupine Days and Nights

by David D. Jensen

Porcupines sit in the high meadows pulling down alfalfa blossoms, turning into patches of dark brush as the sun dies.

In the starlight they climb to the tallest tops of trees and sleep late.

They sleep all morning and dream nice dreams, salty shovel handle dreams. They remember things in a melting collage of ice cream carton memories.

In the afternoon they stretch and point their spines sunward. They wash their faces and smile like someone in love. Δ



## Poet Leslie Norris

by Cecelia Fielding

**L**AURELS REST LIGHTLY ON LESLIE NORRIS'S HEAD, LARGE-ly because Norris—professor of English, poet-in-residence at BYU, honoree of the Phi Kappa Phi Faculty Award, and P. A. Christensen lecturer in Humanities—doesn't seem to hold still long enough to let them settle.

Norris will travel to his homeland of Wales this fall to be inducted as a member of the newly created English-language section of the Welsh Academy, an honor made doubly distinctive by his being among the first English-language writers to be so honored.

Norris will be joined by five other prominent Welsh literary figures for induction into the Welsh Academy, which is similar in stature to the French Academy or England's Royal Academy of Literature, of which Norris is already a member.

"The others have worked in Wales all their lives, and I have never worked in Wales, so it's an extraordinary honor and surprise that they've chosen me," Norris said.

The trip to Wales will actually be one of several excursions to the UK for the Norrises this summer, since Leslie Norris was a featured guest at the Sunday Times Literary Festival at Hay-on-Wye, a ten day celebration in June of poetry readings, lectures, and theater. In addition, he was among the faculty at the Dylan Thomas School in Wales in July.

The author of several well-received volumes of poetry and short stories during his nearly 50-year career, Norris is also celebrating the publication of a new work. His translation—with BYU German faculty member Alan Keele—of "The Sonnets to Orpheus" by twentieth-century German poet Rainer Maria Rilke was recently published by Camden House.

Both Norris and Keele agree that the Rilke translations represented a year of concentrated but satisfying effort for the two of them. To translate the fifty-five sonnets, Keele would spend a Friday afternoon translating the poems from the original German, isolating allusions and wordplays. Norris would then spend the weekend retranslating Keele's work back into verse, a process that always staggered Keele. "Even from my weak attempts to understand the poems, Leslie's poetic gifts allowed him to put long planks over the bumpy spots in my 'translations,'" he said. In every case, he was able to imbue the poem with more light than I had shed on it."

The entire Rilke project, which has expanded into a soon-to-be-completed translation of Rilke's "Elegies," actually began as an attempt at consolation.

When the son of a mutual friend died a few years ago, Norris and Keele, in an effort to help comfort the family, turned to a joint interest of theirs—the poems of Rilke, which reminded Keele of Norris's work.

"I suggested to Leslie that there was a Rilke poem that dealt





## Norris Garner's New Laurels

with death, with the passing of a young person, in a particularly nice way, and why didn't he and I translate it for the family," Keele said. The effort was such a success that it led to the serious translation of the sonnets.

"The project has given me vastly greater resources," Norris notes. "Rilke walked among the living and the dead as if they were the same, and that was a revelation to me, of course, because I'm a poet who normally celebrates this world."

That Norris should now be involved in a translation of Rilke's "Elegies" is somehow satisfying, since much of his own work is elegiac in nature. His poems and stories repeatedly deal with loss and death, from the mines of Wales to the battlefields of Europe.

"The poem is an attempt to keep alive that which the poet thinks is worth living, those important things that you would not willingly let die," said Norris.

He believes that, despite the differences in their lives, his young students may be able to understand and appreciate that loss. "Every generation finds its own subjects to grieve," he said. "I still think there are great fissures in the American psyche—I don't know how long it will be before Vietnam is a comfortable topic—and I noticed how the young of every country responded to the plight of the Chinese students. 'I'm sure if I were a young poet, I'd be writing about them,'" he said.

His students at BYU continue to delight him. "I find my students on the whole marvelously well-prepared," he said. "I find them interesting and interested. It is very necessary for me to sharpen my mind against young sharp minds. Writing otherwise is a long and stultifying job."

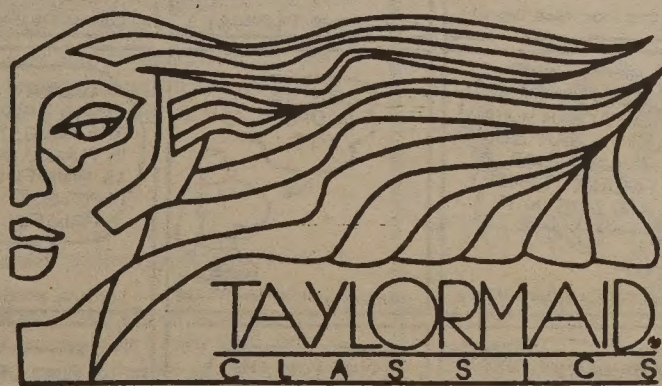
His own new poetry—published in 1988 in "Sequences" by Gibbs Smith, Inc., and more recently in several national and regional magazines—reflects a new imagery and environment for a

Welshman who has made his home in the Provo River bottoms.

"I find I now have an extended vocabulary," said Norris. "I used to say that Utah was not unlike Wales, just much bigger, with great mountains. I do find the desert gives me wider vistas to write about."

Indeed, in a recent poem, "A Sea in the Desert," Norris reduces the vastness of the ancient Lake Bonneville to the liquid note in the throat of a hermit thrush, a metaphor that captures both his life-long love of natural images and his new home in the Wasatch Mountains.

He admits his expatriate status has expanded his awareness. "It helps me to be objective," he says. "One sees what is unique to the national character, but also—and perhaps more importantly—what is common, the common themes. I would hate to be thought of only as a writer of Welsh. I would like anyone who understood English to understand what I'm saying." Δ



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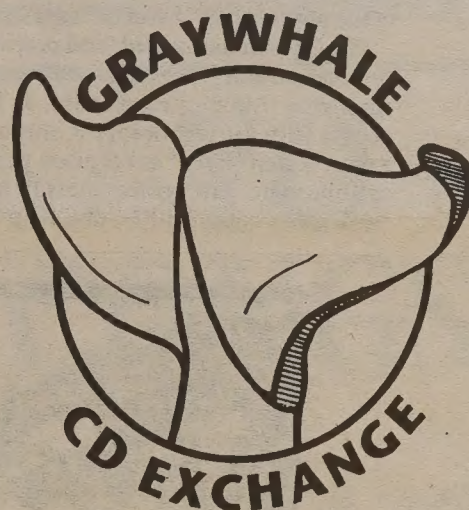
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# LDS Church Provides Third World Development Aid

## An interview with Isaac Ferguson

by m.e. Oates

WITH AN ANIMATED SMILE, IKE FERGUSON'S FACE LIGHTS UP AS HE begins to describe the successes of Third World development projects that the Church has helped sponsor. The LDS Church has only recently become involved in funding small scale localized development projects in Africa, Latin American, and the Asia. In a recent interview at his office in the Church Office building, Isaac Ferguson, the director of Humanitarian Service, described what the Church has done with the money raised from two fasts in 1985.

Responding to inquiries from members asking what they could do to help Ethiopian and other African famine victims, the Brethren instituted two special fast days, one in January and another in November, for Church members in the U.S. and Canada. The response was extremely favorable, with members contributing over \$11 million. Money from the first fast was all spent to provide relief to Africans. The money was funnelled through organizations like Catholic Relief Services and The Red Cross, both of which already had staff and organizations in place to distribute the food and supplies. While most of the funds went to meet immediate needs, some was allocated to longer term development projects.

To distribute the funds from the second fast, the Church set up an office, now run by Ferguson, to evaluate and allocate limited amounts to development projects throughout the world. This money has been mostly given to Private Volunteer Organizations (PVOs) which work hand in hand with the people receiving the aid, helping them to gain skills, knowledge, and technology which will allow them to carry on and make lasting improvements in their lives after the development workers have gone home. "This is the approach that works," says Ferguson.

The Church has helped fund projects improving health care, literacy, food production and processing, small enterprise development, reforestation, and supplying drinking water. But, as Ferguson points out, "providing these people with the technology is only a small fraction of the job." To develop a project that "lasts," as Ferguson put it, requires that it meets needs they see as important. The project must fit in with their cultural values and it must "give them opportunities and help them get it done themselves. Develop-

ment is a process that teaches people decision making skills. You don't just give them things," noted Ferguson.

Ferguson became more excited as he reflected on a water utility project currently being implemented in Kenya and receiving funding support from the Church. This grass roots project relies on local personnel to administer a system which is in the process of providing 1,100 families in fifteen villages with running water. To receive the water, each family must pay \$125 in cash (equal to one half a year's salary) and contribute one day in five to help construct the system.

Another project, which received partial funding from the Church was an agricultural marketing and transportation cooperative in the Southern Sudan, which, with assistance from economist Gordon Wagner, turned a few hundred thousand dollars in aid into a multimillion dollar food production and distribution organization in less than a year.

According to Ferguson these kinds of projects help empower the people to see what they can do for themselves. "First they will say, 'We have water in our village. Now we will build schools, and then transportation, and then electricity!'"

These projects have all worked with the community as a whole. Even in the areas where there are church members, projects are not generally administered through ecclesiastical authorities. Such exclusiveness can create animosity and distrust. The ideal is where the community works "side by side and neighbor to neighbor," says Ferguson.

When asked about the future of Church commitment to development aid, Ferguson commented that even though there have only been two fasts, the Church still maintains an open account for funds designated as donations to development and relief projects.

Ferguson and many others hope that this is just a beginning of Church involvement in serious Third World development assistance. So far these Church funds have benefitted thousands of individuals with projects having sustainable results. This approach to development aid has been the most successful over the long term, because as Isaac Ferguson succinctly puts it, "It works." Δ



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## From the Horse's Mouth

### Peculiar doctrines we've heard lately—

If Joseph Smith had translated the Book of Mormon later, it would be a different book.

Women who don't marry in this life will marry all the soldiers that died in the wars.

Thirty years ago, MIT students constructed a replica of the ark of the covenant. Reportedly, the ark had mysterious powers that sent out strange electrical charges.

If you don't have your food storage, it's too late—you'll starve.

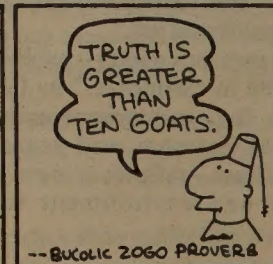
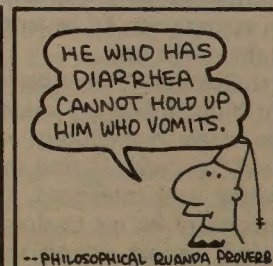
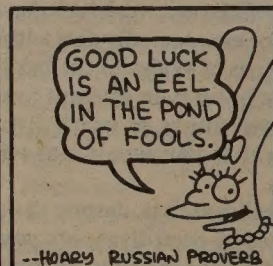
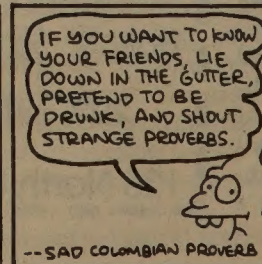
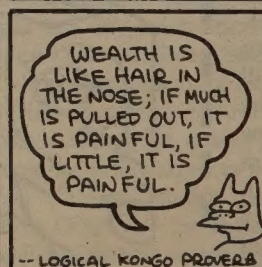
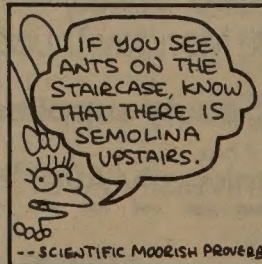
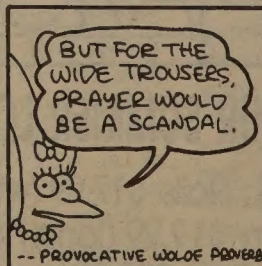
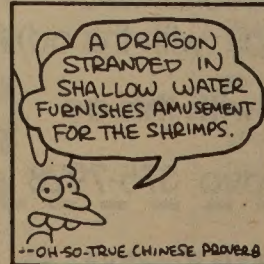
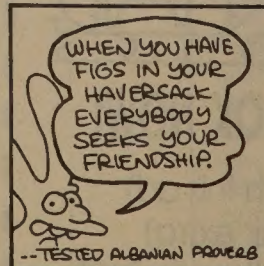
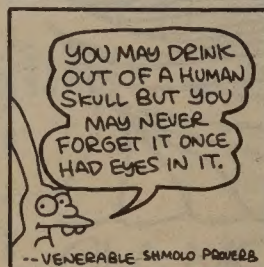
Joseph Smith ordained women to the priesthood before he died. That is why women should have the priesthood today.

Send what you hear from the horse's mouth to: SR Horse's Mouth, PO Box 7092, Provo, UT 84602.

## LIFE IN HELL

### SEVERAL PROVERBS TO LIVE BY

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MATT GROENING  
WITH JAMIE ANGELL



## Education from page 7

Faulconer, "students should have a spiritual class. Teachers should be able to show the student that the Spirit is possible in an academic setting." When asked how to bring the Spirit into the classroom, Faulconer replied simply, "By being a spiritual person."

Millet's ideas for the classroom were similar. "Students should have a genuine, intellectually stretching experience in the classroom, and come out of it with a built-up faith," he said. "Either extreme of too much academics or too much emphasis on the Spirit worries me."

Millet said that there are different types of teachers in Religious Education. Some appeal to an academically oriented student and others appeal to a less academically oriented student. "We like to think of the department as a set of golf clubs," he said. "We don't want all putters or all drivers. Each club serves a different but necessary function. Each teacher can get through to a different type of student."

George Durrant is one religion teacher who admits that there is a need for people in Religious Education who "know Greek words and that kind of stuff," but likes to take a different approach to his religion classes. Durrant likes his classes to be the highlight of the day for each of his students. He says that the ideal religion class is one that teaches students to love the gospel. "I want students to learn to love the temple, to love missions, to love paying tithing, and to love the Church. I want them to know that it is all wonderful and great."

## Faculty Hiring

During the coming decade, 37% of BYU's religion faculty will retire. The new faculty hired will determine how religion is taught at BYU for an entire generation. Cannon said that new faculty are sought from several sources. Among these are LDS Ph.D.s teaching at other universities. He himself came to BYU from the University of Maine where he was teaching history. Another source is the Church Educational System. Seminary and institute teachers have had years of teaching experience, but not all of them are qualified to teach at BYU. It is now a requirement that all new faculty have a Ph.D., Ed.D., J.D., or other terminal degree.

Millet said that no matter where faculty come from, "we are interested in people who are research oriented, people who think." But first and foremost, Millet emphasized that he is "concerned with their ability to teach the gospel in an inspirational way." Bradshaw seemed to agree with this when he said, "Academic training may not be the most important, but one's sense of the purpose of the University and one's outlook on the gospel are. Teaching experience is not the issue, it is a matter of the teacher's sense of what learning is and how to stimulate it." Bradshaw said that a teacher's attitude will determine if and how that teacher explores religious questions that have meaning in the lives of his or her students.

Cannon said that new faculty need to be broad-minded and allow other disciplines to have their beliefs, and that this broad-mindedness is enhanced in a person while working on graduate degrees. "This is critical for good relations with the rest of the University," he said.

## Reflections on Where We're Headed

The terminal degree requirement for hiring new faculty can only have positive effects on how religion is taught at BYU. The rigor of the degree should bring more people to BYU who stay current in their field of study and have an appreciation for good scholarly writing. Because Religious Education does not have a competitor, it is important that more in-house peer review is emphasized by the dean and chairmen. Interdisciplinary peer review should be continued. Faculty in other departments are generally more familiar with the peer review process because they have to write for a national scholarly audience. Another way to improve religious research is to expose it to the greater audience reached by *Dialogue* and *Sunstone*. A "we are living a higher law" attitude that keeps most religion faculty from participating in the larger LDS scholarly community will only inhibit Religious Education as it moves into the next decade.

If the new faculty do come with extensive graduate preparation, they should come with the ability to read the scriptures in new and insightful ways. This will help students develop their own scripture reading skills instead of memorizing suggested D&C section titles or doing other busy-work assignments that have no lasting value. It is also important that these new faculty come from graduate schools other than BYU's to avoid the problems of academic inbreeding, bringing points of view to the students that they don't encounter on a daily basis while living in Mormondom.

As Cannon insists, things are getting better. It is good to see the emphasis on scholarship and the move away from insubstantial religion classes. If the administrators in Religious Education keep their desire for scholarship and look for teachers who can teach from the text, the division with the rest of the University will continue to mend and students will leave here with a better understanding of their faith and how it works in real life. Δ

## Insurance from page 3

tesy phones in the JKHB—the Student Advisory Council is prepared to listen and take action. Δ

*Editor's note:* Student Advisory Council boss, Lanny Brown, and his wife are insured under BYU's Student Health Plan and are expecting a baby next semester. Since I am also married with child, it's with some empathy that I offer him congratulations. Lanny has an office for the Student Advisory Council on the fourth floor of the ELWC and would be delighted to hear from you. Visits are free.

Also, last month SR's Merrill Oates wrote a profile of R.J. Snow, BYU's new VP of Student Life. Merrill hoped out loud that President Snow would be everything he was cracked up to be—open, responsive, not a yes-man, etc. It's worth noting here that, as precedents go, Mr. Snow is off to a good start. During this past week, he spent a lot of time not towing the University's line, advocating instead the needs of students hurt by the new insurance premiums and strengthening the position of BYUSA's Student Advisory Council.


As for Ryan Thomas, Associate Dean of Student Life, we at SR are relieved that Mr. Thomas came out of this one with some hair. We suspect that his wife is at least as happy about this as we are. We appreciate his hard work and good humor in dealing with this matter.

—Jim Phipps, Associate Editor

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# CALENDAR

## THEATRE

July 25-30, Aug 3-6, *Thank You Papa*, Hale Centre Theatre Orem, M-Sat, 8 pm  
 July 25-Sept 1, *Celebrating the Light*, Promised Valley Playhouse, M-Sat, 7:30 pm  
 July 27-Aug 31, *The Mikado*, SLC City Rep (upstairs), M, F, Sat, 7:30 pm, (2 pm matinee Sat)  
 July 27, 28, Aug 3, 4, 6, *As You Like It*, Castle Amphitheatre, 8:30 pm, Lecture Series: July 27, Aug 3, 4, 8 pre-show lecture 8:00pm;  
 July 27-30, Aug 3-27, *The Rainmaker*, Townsquare Theatre, call for times  
 July 28, Auditions for *Arsenic and Old Lace*, 10am-1pm, Townsquare Theatre, (production dates: Sept 7-Oct 1) info 489-3845  
 Aug, *Fiddler on the Roof* and *A Midsummer Night's Dream*, Sundance Summer Theatre, Mon-Sat, call for times, 225-4100  
 Aug 2, 3, 4, 6, 9-11, *Bye, Bye Birdie*, Scera/Family City USA, Orem, M, F, Sat, 7:30 pm  
 Aug 3-6, *Arsenic & Old Lace*, Hale Centre Theatre (SLC), M-Sat, 8 pm  
 Aug 3-13, *Cinderella*, Valley Centre Playhouse, M-Sat, 8 pm  
 Aug 9-Sept 24, *Heaven Can Wait*, Hale Centre Theatre (SLC), M-Sat, 8 pm  
 Aug 10, 11, 13, 15, 16, 17, 18, *Mother Courage*, Castle Amphitheatre, 8:30 pm, Lecture Series: Aug 16, 17 pre-show lecture, 8:00pm; Aug 11, 18, post-show discussion  
 Aug 10-31, *Hold On to June*, Hale Centre Theatre Orem, M-Sat, 8 pm  
 Aug 17-31, *Time After Time*, Valley Centre Playhouse, M-Sat, 8 pm  
 Aug 17, 18, 20, 23-25, 27, *Pippin*, Scera/Family City USA, Orem, M, F, Sat, 7:30 pm  
 Aug 23-25, 27, 30, 31, *Annie*, Payson Community Theatre, info 465-4263  
 Aug 25, Auditions for *Pinocchio*, 10am-1pm Townsquare Theatre, (production dates: Oct 12-Nov 12) info 489-3845  
 Aug 31, *Three Cheers for the Family*, Scera/Family City USA, Orem, F, 7:30 pm

## Theatre Guide

The Babcock Theatre, 300 S University, SLC. Tickets: F & Sat \$6, other nights \$5, 581-6961  
 The Castle Amphitheatre, 1300 E Center, Provo. Tickets: \$6 (\$5 student), 226-5292  
 The Egyptian Theatre, Main Street, Park City. Tickets: 649-9371  
 The Promised Valley Playhouse, 132 S. State St, SLC. Tickets: \$5, 364-5696  
 Hale Center Theatre (SLC), 2801 South Main, SLC. Tickets: \$4-\$7, 484-9257  
 Hale Center Theatre (Orem), 400 N 225 W (Orem Blvd), Orem. Tickets: \$4 M, \$5 F, Sat, 226-8600  
 Pioneer Theatre Company, 1340 E 300 S, SLC. Tickets: \$8-\$18, 581-6961  
 Provo Towne Square Theatre, 100 N 100 W, Provo. Tickets: \$3, 375-7300

The Salt Lake Acting Company, 168 W 500 N, SLC. Tickets: \$17 F & Sat, \$14 T-Th, 363-0525  
 Salt Lake Repertory Theatre (City Rep), 148 S Main, SLC. Tickets: \$6.50 & \$8.50, 532-6000  
 Scera/Family City USA, 224-8797  
 Sundance Summer Theatre, 225-4100  
 Townsquare Theatre, 375-7300  
 Valley Center Playhouse, 780 N 200 E, Lindon. Tickets: \$4, 785-1186 or 224-5310

## MUSIC

Mondays, Salt Lake Jazz Society sponsors jam sessions, info 595-1460

## Temple Square

Organ Recital, M-F, 12-12:30 pm, Sat & Sun 4-4:30 pm, Tabernacle  
 Special concerts in the Tabernacle, call 240-3318  
 Temple Square Concert Series, F-Sat, 7:30-8:30 pm, Assembly Hall

## Utah Symphony Summer Season

Symphony Hall, 123 W South Temple, SLC. Tickets: \$9-\$27 (\$5 student), 533-6407  
 Aug 3, Kirk Muspratt, Conductor, Doc Severinsen, Guest Artist, Symphony Hall, 8 pm  
 Aug 4, Kirk Muspratt, Conductor, Doc Severinsen, Guest Artist, Deer Valley, 7:30 pm  
 Aug 5, Kory Katseanes, Conductor, "Broadway at Deer Valley!", music includes Webber selections from Phantom of the Opera, Rodgers/Hammerstein from The King and I, and Rodgers/Bennett from Sound of Music, 7:30 pm  
 Aug 10, Kirk Muspratt, Conductor, Susan Duehlmeier, Piano, "An American Salute" featuring Gershwin's Rhapsody in Blue, Symphony Hall, 8 pm  
 Aug 11, Kirk Muspratt, Conductor, Susan Duehlmeier, Piano, "An American Salute" featuring Gershwin's Rhapsody in Blue, Deer Valley, 7:30 pm  
 Aug 12, Kirk Muspratt, Conductor, Susan Duehlmeier, Piano, "An American Salute" featuring Gershwin's Rhapsody in Blue, Snowbird, 4 pm  
 Aug 17, Kirk Muspratt, Conductor, Irene Peery, Piano, "Tchaikovsky Spectacular" featuring the 1812 Overture, Symphony Hall, 8 pm  
 Aug 18, Kirk Muspratt, Conductor, Irene Peery, Piano, "Tchaikovsky Spectacular" featuring the 1812 Overture, Deer Valley, 7:30 pm  
 Aug 19, Kirk Muspratt, Conductor, Irene Peery, Piano, "Tchaikovsky Spectacular" featuring the 1812 Overture, Snowbird, 4 pm

## KBYU-FM Specials

July 29, Verdi: Requiem, Joseph Silverstein, cond., 4:10 pm

## FILM

Academy Theatre: 373-4470

Avalon Theatre, 3605 S State, SLC, American Classics, Tues. \$1, 266-0258/264-8431  
 Cinema in Your Face, 45 W 300 S, SLC: 364-3647  
 Carillon Square Theatres: 224-5112  
 Cineplex Odeon University 4 Cinemas: 224-6622  
 Mann 4 Central Square Theatre: 374-6061  
 Movies 8: 375-5667  
 Pioneer Twin Drive-In: 374-0521  
 Scera Theater, 745 S State, Orem: 225-2560  
 Varsity I, Aug 1-2, "Peter Pan"; 3-9, "Back to the Future II"; 1-16 "The Abyss"; 17-21, "Rain Man"; 22-25, "Steel Magnolias"; 27-30, "Better Off Dead", 7 & 9:30 pm

## DANCE

July 25-August 3, MOVE-IT '90, Ririe-Woodbury's annual dance workshop at Snowbird, 328-1062  
 Tuesdays, Israeli Dancing, Salt Lake Dance Center, 537 E 2100 S, instruction by Susan Mullen at 7:30 pm and request dancing at 8:30 pm, 484-1390  
 Aug 3, Dance, Wilkinson Center, West Court, 9pm, \$1 w/ student ID, \$2 w/o  
 Aug 10, Dance, Wilkinson Center, West Court, 9pm, \$1 w/ student ID, \$2 w/o

## ART

"A Covenant Restored," "Reflections on the Kingdom-Images on LDS History & Belief," Museum of Church History & Art  
 July 25-Aug 16, "Altered Shapes", Allen Bishop, BF Larsen Art Gallery, HFAC, BYU  
 July 25-Aug 24, Floyd E. Breinholt, Gallery F-103, HFAC, BYU  
 Aug 1-27, "Simultaneous Perspectives," fifth floor, west wall, HFAC

## LECTURES & DEVOTIONALS

Thursdays, Students for International Development, Lectures and Films, 5:30 pm, 157 HRCB (Kennedy Center)  
 Aug 5, 18 Stake Fireside, Elder Dallin Oaks, Marriott Center, 7:30 pm  
 Aug 21, Devotional, Elder Carlos Asay, de Jong Concert Hall, 11 am

## SPECIAL EVENTS

**Outdoors Unlimited Bike Races**  
 West stadium parking lot, Wednesdays through October, 5:30 pm non-licensed riders, 6-8 miles, 6 pm USCF licensed riders, approx. 14 miles. Entry fee: \$3 registration: day of race starting at 5 pm until 5:25 (info 378-2708)

## EDITOR'S CHOICE

Have a relaxed August. See a play at the Castle Theatre on a Friday night and go swimming on Saturday. Take a road trip.

# STUDENT REVIEW RECOMMENDS

A list of businesses and services advertising in Student Review:

## Apartments

**King Henry**  
 The place with the best facilities: field, pool, jacuzzi, and more.  
 450 North 1130 East  
 370-2400

## Automotive Repair

**Import Auto**  
 Foreign cars are our specialty, not a sideline.  
 800 South University Ave.  
 374-8881

## Bookstores

**Atticus Books & Coffeehouse**  
 Quality books, interesting people, some food and drink—in a 1940 farmhouse.  
 1132 South State (Orem)  
 226-5544

## Compact Disks

**Crandall Audio**  
 Most disks \$12.99 or less. Over 1000 import CD's  
 1195 East 800 North, Orem  
 226-8737

## Grey Whale CD

Up to \$7.00 off for trade-ins—Great prices.  
 1774 North University Parkway (Brigham's Landing)  
 373-7733

## Florists

**The Flower Boy**  
 Translate feeling into flowers—We deliver with care! Flowers and balloons.  
 880 North 700 East (across from Kinkos)  
 373-8001

## Groceries

**Food 4 Less**  
 Where more students lower their food bills than at any other store.  
 Plumtree Shopping Center (next to Shopko)  
 373-8626

## Hair Salons

**Allen Fraser Hair Co.**  
 Hair design and Wolf system tanning booths.  
 40 West 100 North  
 375-5368  
**Taylor Maid**  
 Turn their heads with a new spring look.  
 125 North University Ave.  
 375-7928

## Macintosh Computers

**Mad Mac**  
 Macintosh hardware, software, and peripherals.  
 2250 North University Pkwy (next to Food 4 Less)  
 377-6555

## Restaurants

**Cafe Viet Hoa**  
 An Irresistible experience—fine Vietnamese and Chinese Cuisine  
 278 West Center St.  
 373-8373  
**La Dolce Vita**  
 The most authentic Italian restaurant around.  
 61 North 100 East  
 373-8482  
**The Pie Pizzeria**  
 The pizza place for everyone.  
 1445 Canyon Rd.  
 373-1600

## Travel Agent

**Travel Station**  
 Low fare experts. Call us for all your travel needs.  
 835 North 700 East (next to Kinkos)  
 377-7577

## Yogurt

**Paradise Yogurt**  
 100% natural, 100% fat free yogurt.  
 2250 University Pkwy. (next to Food 4 Less)

# Write for Student Review

*Student Review* is your voice. We welcome all letters and articles sent to us. If you see something in SR that you want to respond to, or want to raise a new issue, write down your thoughts and send them to *Student Review*, PO Box 7092, Provo, UT 84602. Please include your name and phone number.